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Number 64.

## NINTH ANNUAL CONVENTION

Of the National Spiritualists' Association of the United States of America and  
the Dominion of Canada, Held in Washington, D. C.,

October 15, 16, 17, 18, 1901, S. E. 54.

Since its inception at Chicago in 1893 the National Spiritualists Association has met annually at its domicile, Washington, D. C., until two years ago, when the delegates convened for a second time in Chicago, Ill. Last year Cleveland entertained the convention; but it was eminently fitting to return home at this time, in order that the delegates might all see for themselves the beautiful headquarters presented one year ago to the association by Theodore J. Mayer, the treasurer.

The delegates began to arrive as early as Friday, October 11. Saturday afternoon and evening the trustees held their regular Board meeting at headquarters, where much important business was transacted.

In Monday morning's *Post* an entire column was devoted to the proposed work of the convention. The N. S. A. does not find it necessary to seek recognition from the secular press. On the contrary, the importance of a national body is realized, and reporters respectfully request the favor of interviews. It is pleasing to note also that the papers no longer announce the arrivals of the "Spookites," and infer that the public is interested only in the "ghosts" which will be "trotted out" at the meetings.

When we arrived in the city we rode by the old "E St." office where the Secretary and President labored in a humble way the first year. It was a small, narrow room, decidedly unpretentious. People were then suspicious of the N. S. A. They doubted its necessity or usefulness, and the Spiritualists even of Washington hardly recognized it until after the third convention. How things have changed!

Monday evening the delegates met in the parlors of the Ebbitt House and were welcomed by the Spiritualists of Washington. The occasion was an unusually pleasant one. The Colby Trio from Boston, C. L. C. Hatch, E. W. Hatch and I. Alexander supplied the music. Two hours or more were spent in social converse, and before dispersing President Barrett called upon a number of the old and new workers, who spoke to the evident delight of all present.

## FIRST DAY—TUESDAY, 10 A. M.

The convention was formally called to order Tuesday, at 10 a. m., by President Barrett. The Colby Trio opened the meeting with music. Mrs. Mary S. Pepper of Providence, R. I., gave the invocation.

Mr. Moses Hull at this time announced the dangerous illness of Mrs. Carrie E. S. Twing. It was unanimously voted to send her a telegram of sympathy, and the convention suspended proceedings for a few minutes, to send silent thoughts of love and healing to the good sister.

The address of welcome was made by H. D. Barrett, followed by one verse of "America," after which the response was made by Willard J. Hull.

Congressman Chas. R. Schirm called attention to the fact that the national emblem had been inadvertently left out of the platform decorations. Flags were at once sent for, and the Colby Orchestra played "The Stars and Stripes," amid great applause.

The chair appointed the Committee on Credentials: J. B. Hatch, Jr., Mass.; Dr. G. B. Warne, Ill.; Dr. G. N. Hilligoss, Ind.; and Committee on rules: E. W. Bond, Ohio; A. H. Blackington, Me.; John W. Wing, Texas. The remainder of the forenoon was devoted to five-minute speeches. Moses Hull opened the conference by reading a paper of great importance, and one on which we are sure our readers will be greatly interested. We therefore present it in full.

MORRIS PRATT, AND HIS WIFE, ZULEMA PRATT,  
TO THE N. S. A.

"White Water, Wis., Sept. 23, 1901.

"Dear Friends:—Whether we are or are not able to be with you in your annual meeting, in Washington, October 15, 16, 17 and 18, 1901, we have determined to submit to you, by the kindness of Moses Hull and Mrs. Clara L. Stewart, a proposition.

"We are both veterans in the cause of Spiritualism; we love Spiritualism and its truths more than we love anything else in the world; and we wish our life accumulations to go to assist it in its work.

"We own in Whitewater, Wis., a brick block con-

taining two large halls and numerous smaller rooms. One of these halls is well seated, and contains a fine organ, and other such furniture as is needed to adapt it for congregations; the other contains three hundred chairs, and some other furniture; the whole having cost over thirty thousand dollars.

"This property we wish to have consecrated and devoted to the cause of Spiritualism. We want to see the Spiritualist teachers, mediums and other workers educated especially for their work.

"We now propose to deed to the N. S. A. all of this real estate, and give it a bill of sale of the most of the furniture, reserving what we may wish for our own use — on the following terms:

"1. The N. S. A. is to use this property for educational purposes, along the lines of Moses Hull and A. J. Weaver's Spiritualists Training School; with such alterations in systems of teaching and curriculum as Moses Hull, A. J. Weaver and other educators may think it wise to make.

"2. The Association is to raise, as an endowment fund, ten thousand dollars. After this amount of endowment has been subscribed, we propose to increase the endowment to the extent of our ability. This endowment fund to remain intact, only the interest to be used in paying the expenses of the school, and in educating poor, but honest young men and women for public work.

"We reserve the use of the two south-east rooms on the second floor, and one on the third floor, as a home, should we desire it during our lives.

"Wishing to see the Spiritualist Training School immediately brought to this building, and become a chartered college, we sincerely and earnestly hope this offer may be accepted by the N. S. A.

"Whether this is accepted or not, please give us an immediate answer, as if this is not accepted, we shall make offers to other parties.

"Respectfully submitted, in the love of the cause."  
This paper was duly signed and witnessed before a notary.

Congressman Schirm moved that the offer be accepted and a committee of three consisting of H. D. Barrett, T. J. Mayer and Alonzo Thompson, appointed to make the arrangements for the acceptance of the same. This motion was carried.

After the usual preliminary exercises, Mr. Kates wished to know the law concerning the appointment of proxies. The Chair was not quite clear, as the Constitution and By-Laws had not been changed since the last Convention. In view of the fact that the question had been raised, the records would have to be referred to. The Secretary was instructed to look the matter up.

Congressman Schirm, to cover a number of cases which were arising, moved to set aside the By-Laws and act upon the following: "In case a regularly elected delegate is unable to be here, any person from the same society may be seated in his or her stead." The motion was properly carried through.

Mr. E. W. Bond, as chairman of the committee on Rules, made his report, which was adopted, and which fixed the hours of the business Convention from 10 a. m. to 12:30 and from 2 to 5 p. m.; the evening meetings from 7:30 to 10:30. Speeches were to be limited to 10 minutes. Roberts' Rules of Order were to be followed where they did not conflict with the Constitution and By-Laws.

At this juncture the Chair appointed the following committees:

Presidents' Report: Hon. H. W. Richardson, New York; Mrs. M. C. Hartman, Delaware. Dr. A. B. Spinney, Michigan; Mrs. Clara L. Stewart, Wisconsin; Geo. H. Brooks, Kentucky.

Secretary's Report: E. W. Sprague, Indiana; Robt. Hayden, Maine, Samuel Wheeler, Pennsylvania; Mrs. Zaida B. Kates, Minneapolis; Mrs. Ella R. Williams, Oregon.

Treasurer's Report and Auditing: I. F. Symonds, Massachusetts; W. V. Nicum, New York; Mrs. Colt Merriam, Connecticut; Henry Burnham, West Virginia; H. C. Dorn, New York.

Delegate's Report: Geo. W. Kates, Kansas, Dr. S. R. Fiske, Iowa; Mrs. Carrie Firth Curran, Ohio; Mrs.

S. A. Haslett, Michigan; F. R. Whiting, Connecticut. Resolutions: Moses Hull, New York; W. J. Hull, Ohio; Mrs. Stella Fiske, Iowa; F. W. Smith, Maine; Miss Susie C. Clark, Massachusetts.

The President announced the sad news that while Mrs. J. A. Chapman of Norwich, Conn.; was dangerously ill and not expected to recover, her husband very suddenly passed away Wednesday evening, Oct. 9th. The Convention expressed its sorrow and sympathy for Mrs. Chapman in her sorrow and suffering.

The next order of business was the reading of the President's report by the reading clerk, Hon. C. H. Schirm of Baltimore. It was referred to the committee on president's report.

Finance, Ways and Means: Geo. B. Warne, Illinois; Miss Ella Buckwalter, Pennsylvania; Mrs. May Pepper, Rhode Island; R. W. Simpson, Pennsylvania; Mrs. E. W. Sprague, Indiana.

Amendments to Constitution: Thomas Grimshaw, Maine; Miss Jennie DeLong, Ohio; Geo. W. Way, West Virginia; Oscar Edgerly, Ohio; Dr. A. A. Kimball, Maine.

The President announced that Mrs. Laura G. Fixen had been sent as the fraternal delegate from the Third District W. C. T. U. of Illinois, who hoped she would be received in the same kindly spirit with which she had been sent. The delegates welcomed her with applause.

The secretary's report was read, accepted and turned over to the committee.

The treasurer's report and secretary's financial report were read and referred to the committee on treasurer's and auditing. The report reads as follows: SECRETARY'S FINANCIAL REPORT FROM OCTOBER 1, 1900, TO SEPTEMBER 30, 1901.

Balance on hand October 1, 1901.....	\$9,501.00
Total receipts from October 1, 1900, to September 30, 1901.....	10,390.66
	\$19,891.66
Total amount disbursed from October 1, 1900, to September 30, 1901.....	8,008.05
Balance on hand October 1, 1901.....	\$11,883.61
Special Historian Fund.....	18.29
Medium's Defense Fund.....	535.14
Babe Will Fund.....	350.35
General Fund.....	10,979.83
	\$11,883.61

## CASH RECEIVED AS FOLLOWS:

Home Fund:	
By President.....	\$178.50
By Secretary.....	4,117.35
	\$4,295.85
Lectures, mass meetings, etc. by President H. D. Barrett.....	1,335.40
Mr. and Mrs. Sprague, Missionary account:	
Charters.....	\$150.00
For expenses.....	132.05
Collections, etc.....	1,051.20
	1,333.25
Contributions:	
By President.....	\$407.50
By Secretary.....	879.90
	1,287.40
Collections and dues from chartered Societies:	
By President.....	\$36.78
By Secretary.....	716.23
	753.01
Convention 1900.....	655.19
Rent from Secretary.....	240.00
Interest.....	233.34
Contributing memberships:	
By President.....	\$15.00
By Secretary.....	59.00
	74.00
Charters.....	55.00
Mrs. Carrie Twing Missionary account.....	41.30
Sale of books, tracts, music, etc.....	39.92
Registering ordinations:	
By President.....	\$1.00
By Secretary.....	36.00
	37.00
Medium's Defense Fund.....	10.00
Total receipts.....	\$10,390.66

## CASH EXPENDED AS FOLLOWS:

H. D. Barrett, President, salary.....	\$1,625.00
M. T. Longley, Secretary, salary.....	1,000.00
Mr. and Mrs. E. W. Sprague, Missionary account:	
Salary.....	\$1,000.00
Traveling expenses and board.....	370.79
Miscellaneous expenses.....	191.20
	1,561.99
Traveling expenses:	
H. D. Barrett.....	\$631.72
Trustees.....	417.24
	1,048.96
Jubilee deficit.....	481.04
Convention expenses, 1900 (less rent).....	449.55
Services of mediums and others at mass meetings, with President.....	335.72
Office supplies and fixtures.....	256.90
Printing.....	199.10
Mrs. Carrie Twing Missionary account.....	160.20
Property expenses.....	158.03
Postage:	
President.....	54.80
Secretary.....	82.33
	137.13

(Continued on Page 4.)

## A Story of Witchcraft.

One night about two weeks later (and through this time Hannah Slocum had continued to be most grievously afflicted, so that now her life was despaired of) I was awakened by a pounding outside my door, and a number of voices crying all together:

"The witches have got away!"

"The devil has come in the night and claimed his own."

"Rise quickly, Goodman Hardy, and help us in this thing."

I dressed in haste, and hurried down to the gaol. On the green in front of it Abijah Whittlesey was standing in the midst of a crowd of men, a-telling of how he chanced to discover the escape, and a number of others were examining with anxious intent the tunnel through which Martha and Sam Johnson had made their way. This was dug beneath their cells (they having no floors save loose boards), connecting them with each other, and then with a larger passage-way leading to the outer world.

It might have been somewhere about five in the morning, but of the time I am not sure, there being a heavy rainfall that shut off the sun.

"The devil has employed the very elements to help them!" cried out one in despair. "This wet has washed away all trace of their footsteps, so we cannot tell whether they went by foot or horseback, or which way they took."

"And while we are puzzling over it my maid lies groaning her life away," said Deacon Slocum, and smote his hands together. "No peace will come to her till they are brought back and hung on Gallows Hill, as now by law they can be, since our court has ruled that a connivance at escape is fitting evidence of their guilt. Why should we stick at trifles when this curse is gaining such headway among us — let them expiate their sins without delay. Good people, help me in this; do ye scour the woods and highways, and I will mount my fastest horse and seek them o'er the town."

A woman pushed her way through the crowd. She was Goody Munson, who had watched with Hannah since her illness.

"Hear me, Deacon," cried she. "For ye have no need to go about the town. No more than half an hour ago I saw them from the chamber window, a-riding down the road to Boston, and dreamed only it was the devil in some new guise. And as they passed, your maid was again tormented, and cried out their names. The witches have intercourse with evil spirits, 'an ye ride to your death if ye follow them."

"So be it then," cried the Deacon. "But whether I ride to my death or no I will not pause 'til I see them brought back and hanging on Gallows Hill this day. Is there a man dares go with me?"

"I dare!" cried Abijah Whittlesey. "And I!" "And I!" said several other reckless sprigs.

The Deacon turned about. "I will come back with them, or I will not come back at all," cried he. "And do ye be waiting for the hanging when I return. Ye know 'tis by law though 'tis never been done before, and now I call on ye to follow it. 'Til their breath has left their bodies they will not cease to torment my child, and every moment is precious in the saving of her life. . . . Are ye ready now?"

All that morning (the news having gone through the town) the men and women were gathering at the tavern, and on the green by Gallows Hill. There were many who disapproved that these two should be put to death without further trial (it being a law framed for witches, and little used amongst us), and still

(Continued on Page 7.)



# THE WAR OF WORLDS.

BY STELLA B. CASE

## CHAPTER VII.

### QUESTIONS AND ANSWERS.

When Nature was formed,  
Into life love was charmed;  
And out of the depths of space there came  
A charmed spirit unused to fame;  
To whom the God of love had gave  
The wand of victory the laurel of the brave;  
He charmed to find on a rock-bound coast  
All the shifting sand wherein love seemed lost.  
Lifting his wand high o'er the land  
He proclaimed aloud to the shifting sands.  
"In ocean bed or in a spray  
Come thou from thy bed and stay  
By the billowed wave or the nearby shore  
Where the waters wash and sing in mystic lore  
The song of the past while the crested wave  
Bears a hundred forms to a sullen grave."

Then the sands stood still and a murmur came.  
To the spirit bereft of fame and name:  
" 'Tis here the waves wash, 'tis here every hour  
The mermaid comes forth from her coral-reefed bower.  
'Tis here the winds play fierce and wild  
Making the waves of the ocean a frolicsome child  
That playing by night and singing by day  
Stops not to murmur in its frolic and play;  
But hushing to rest some tired sailor boy  
Wrecks up a life, 'tis the waves' small toy.  
The spirit murmurs "Oh waves, be at rest  
And give to a mariner God's greatest bequest,  
The length of a voyage, the length of a life  
That seemeth to be but a plaything in strife."  
The waves answered back with a billowed roar  
That sounded afar o'er the sanded shore,  
"Leave mortal to me. In God's fashion I'm seen;  
And the myriad faces on my surface gleam  
Of the millions, who, wrecked on the billowed wave,  
Hath found in my depths a soulless grave."

The spirit in despair hath turned away  
And sought out the recess of young love's day.  
Here in a bower a maiden sat  
On seaweed woven in one dark mat.  
A coral ring encircled her finger  
A faint smile on the sweet lips linger  
And the coral ring in that lady's bower,  
Hath been a sailor's bed for e'en an hour.  
In the mat was found a braided hair  
Tho' its color had faded from dark to fair  
The spirit saw in the silvery glow  
The story wherein a love seemed to know  
A foaming billow, a crested wave,  
Where the owner had found a soulless grave.  
The spirit wandered away to a glen  
Where above he stood afar from men.  
In the solitude he found a rest,  
Where nature endowed the world with her best;  
Here alone in the solitude given  
By the spirit of All, he cried to heaven:  
"Oh give to the world the price of my life  
That their spirits no more with thee will strive,  
Perchance as love cometh their souls will know  
All the richness and glory of love's radiant glow."  
The spirit was answered by a peace so calm  
To his soul it seemed God's purest balm;  
Then cheerfully raising aloof o'er the land  
The laurel of love, and victory's wand,  
He spake aloud in melodious voice,  
" 'Tis the spirit of love, God's greatest choice."  
But the foaming billow and crested wave  
Answered afar, "'Tis a soulless grave."

Q — What do we understand by the divination of forces?

A — In the divine relations the forces of God, develop in numbers.

Q — What is divine revelation?

A — An affinitized condition of forces.

Q — What are affinitized forces?

A — Forces of one sphere that develop as growth comes from the spirit.

Q — What is spirit and force?

A — Forces from one center, using God as a medium.

Q — What is God?

A — Spirit love and force.

Q — What is spirit love and force?

A — God's forces each individualized.

Q — What is an individualized force?

A — A force concentrated from the essence of modified forces.

Q — What are modified forces?

A — They are the undercurrent of life.

Q — What is the undercurrent of life?

A — All forces concentrated, working in laws and electrical vibrations.

Q — What is force concentrated?

A — The spirit.

Q — What is spirit?

A — It is the growth of matter electrified and magnetized by elements of both atmospheric and vegetable creations.

Q — What is love?

A — Love is the attractive power of the soul.

Q — What is the soul?

A — The soul is the life Ego in a rarified and concentrated condition, individualized hereditary magnetic independence.

Q — Why are spirit and soul united?

A — Because the two form one whole.

Q — Why are they not affinitized?

A — Because the two are separate forces and cannot always advance together.

Q — Why do they unite in one body if not affinitized?

A — They are attracted by the magnetic growth of the form.

Q — Why do mortal conditions overcome the stronger spiritual?

A — Because in those conditions is bred a hereditary element that is dominating power while the conditions that bred it are in existence.

Q — Why does the human endeavor to throw off those conditions?

A — Because in those conditions mortal finds an impediment to the spirit's progress and must grow stronger than the conditions in order to be prevailing power.

Q — Why do spirits wish material aid when their sphere is limitless?

A — In getting material force the spirit has greater strength and in its collectiveness it needs a magnetic aura which it can get through the cast-off force of the physical.

Q — Why does mortal not become more psychic as he becomes porous and sensitive to the presence of a spirit power, and why is the communication limited when the channel is opened?

A — Man has elements from which he gets his growth that are a part of numerous others and have for ages descended from one line of ancestors to another until in its forming there is a mixed combination of forces that are hard to individualize. Therefore when he sees a spirit presence he can realize through his individuality or psychic sense that the presence is there, but the suggestiveness of self repudiates the thought and the spirit and mind become contradictory whilst his whole force becomes discordant and as the surface of a stream becomes ruffled the impressed senses receive the photoed reflection indistinctly, thus barring perfect intercourse.

Like as mirrored face upon the stream

The photoed likeness of a spirit scene,  
Is flashed upon the psychic sense

Just one second, and flown hence,  
Is man's reason, judgment, thought.

To the world where ancients their creedism taught.

## CHAPTER VIII.

### AFFINITY AND AFFINITIZED FORCES.

Love whyfore seeketh thou a heart  
When thou act of my soul a part?  
Know ye not 'tis to mortal given  
To unite through love with spirit's heaven?

When spirit becomes individualized by waves of a forceful growth, thrown off force as it were, it seeks for a force that appertains to its strength. Therefore it seeks an affinity. In formed life where the elements of opposition are well mated and man finds satisfaction in the world that he creates for himself he yet seeks for that mystical self that seems a part and yet not a part of his every thought and dream. He finds himself seeking for something to feed the hungry soul and still the unsatisfied longing that makes him restless and at times sad. True, he may have a companion gentle pure and intelligent, who seems to him an embodiment of all the graces, one to whom his heart clings and his affection wraps in a veil of loving protection, yet he may realize at times a strange sense of longing, a going out as it were, of his soul to seek that mystical intangible something that if found would fill the void that seems so great. The law of affinity, as the law of force, is governed by the higher law of attractiveness. Thus when the soul reaches a stage in its development where its forces attracted to it the second part, its soul mate, it unites with the force that was a part of a past age as a force in the formation of one whole.

Soul affinity and affinitized forces are governed by the law that governs creativeness and originates from the center power or the collective power wherein all force etherialized, centers. Affinity is, as we recognize it, the forming of one whole out of divine halves. Affinitized forces in mating or uniting of elements congenial and spiritualized into one individualized force representing a form of spirit power and intelligent growth. From the law of attractiveness to the law of man affinity ranges. Running the scales of electricity, crowning the efforts of creativeness with the crown of perfected center, affinity is the higher stage of the soul's progress.

When the planet earth has in its revolution reached a certain angle, a soul is born. Incomplete and imperfect it glides through time, gathering strength in its progress but feeling its own imperfection it constantly seeks that counterpart which is so much a necessity to its further progress. The planet earth has continued to revolve but has failed to reach quite the same angle that it held at the birth of the soul before mentioned. Planets govern the birth and growth of their inhabitants and their suspension in space is governed by the higher law of attractiveness which governs all things. Therefore when the planet Earth reaches again the angle that it held during the birth of the soul above mentioned, it reaches again the same conditions that it held in its former angle and the counterpart or affinity of that soul is born, perhaps an age after the first.

In the revolution of planetary systems life is constantly thrown off, souls are constantly vitalized by a powerful magnetism and through them the vital influence reaches man in its highest form. Souls are mated by its revolutions, or the life thrown out from its creativeness assists the higher progress of life's forces, therefore its law governs affinity as affinity is a part of its construction. Affinity is very seldom found in formed matter. One often finds companions whose forces are affinitized thus forming a union that misleads the senses and is, to say the least a satisfactory union. In mating naturally or as nature intends, the double is entirely by the law of attractiveness progress and creativeness. As the soul progresses it finds greater source to draw from, and in its force it seeks for that which forms the other part of its link on the chain of individuality. Each part finds its progress vitalized by the condition of its period during the time of its creation, and the further progress is aided by the essence of force gotten through the era of its evolution. The progress of the soul is necessarily slow, and is chiefly according to the period of its birth.

Man finds his greatest power of progress in the knowledge of self. This is indicative of a higher knowledge than human, and affords a channel for constant change. In this knowledge man will find himself creative factor, motor power and force infinite in his own progress or growth. For from out his being are radiated all the possibilities of the Power Supreme, for in himself he finds a world vitalized by the very essence of his own creativeness. He is in himself an image of the power that created him, or in other words, a small world within himself and if perfected he must govern, according to that world's inhabitants, the forces. Therefore a constant study of those forces will be no detriment to the furtherance of their good.

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This book is in many respects the most thrillingly interesting and important of all of Dr. Peebles' books, inasmuch as it goes to the foundation of things—health, the law of health, the foods to eat, the subject of marriage, who should marry and who should not marry; the cause of divorces and the proper time for conception, marital relations during gestation; the determining of sex, animal flesh eating, what Herodotus, Hesiod, Homer, Pythagoras, Shelly, Graham and others ate; the foods that produce long life and how to live immortal on earth, etc. It is rich in historical references and gives an end of valuable information with regard to all questions pertaining to the welfare of the race in all ages since man has been man. The venerable author tells his readers how to keep young through the revelation of a psychic secret which he has long had in his possession. The book is written in the author's usually clear style, and attracts the reader from the very first through its simple, logic and convincing arguments. Price, \$1.00.

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## BOOKS AND PAMPHLETS

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A Voice from the Higher Criticism. The hand of Moses Hull's books, with portraits of the authors, contains a series of lectures on the Bible, and its contents, and when it was made, and how it is to be interpreted, then any other book in the line of Liberal Literature. It also gives a brief history of the Canon, and of other Bibles and Religions. Every one who is a hand-book of definite knowledge of the Bible—their origin and contents. Price, postpaid, \$1.00. A small edition has been printed on thinner paper which will be sent postpaid for 75 cents.

### Encyclopedia of Biblical Spiritualism: With Portrait of the Author.

This is one of the most entertaining books that ever came from the pen of Moses Hull. It contains references to several hundred places in the Bible where Spiritualism is proved or implied, and exhibits the Bible in new light. Besides this, it contains a list of words which is known as the origin of the words of the Bible. Ministers, doctors, lawyers, judges, congressmen and senators, and grow enthusiastic over this book. The Encyclopedia will work a revolution in Biblical interpretation. Price, postpaid, \$1.00.

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# METAPHYSICAL.

Conducted By EVIE P. BACH.

## NOT WORK, BUT WORRY.

It is not the work, but the worry  
That wrinkles the smooth, fair face,  
That blends grey hair with the dusky  
And robs the form of its grace.  
That dims the luster and sparkle  
Of eyes that were once so bright,  
But now are heavy and troubled  
With a weary, despondent light.

It is not the work, but the worry  
That drives all sleep away,  
As we toss and turn and wonder  
About the cares of the day,  
Do we think of the hands' hard labor  
Or the steps of the tired feet?  
Ah, no! But we plan and ponder  
How both ends can be made to meet.

It is not the work, but the worry  
That makes us sober and sad,  
That makes us narrow and sordid  
When we should be cheery and glad.  
There's a shadow before the sunlight  
And even a cloud in the blue;  
The scent of the roses is tainted,  
The notes of the song are untrue.

It is not the work, but the worry  
That makes the world grow old,  
That numbers the years of its children  
Ere half the story is told;  
That weakens their faith in heaven  
And the wisdom of God's great plan.  
Ah, 'tis not the work, but the worry,  
That breaks the heart of man!

—The Suggester and Thinker.

## THE RAJA YOGA OF INDIA.

### OR, CONQUERING THE INTERNAL NATURE

Each soul is potentially divine.  
The goal of all is to manifest this divinity within, by controlling nature, externally and internally.

Do this by work, or worship, or Psychic control or philosophy; by one or more or all of these — and be free.

This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.

One of the first steps to be taken by the Yogi in the practice of Raja Yoga is to free the mind entirely of all impure thoughts — free it from anger, passion, malice, envy, hatred and jealousy. Love all beings — good and bad. Swami Vivekananda in his book, directs the aspiring Yogi to go into his room and sit in a straight posture, and after getting into a quiet, calm mood, "to send a current of thought to all creation; mentally repeat: 'Let all beings be happy, let all beings be peaceful, let all beings be blissful.' The more you do that the better you will feel yourself. You will find at last that the easiest way to make yourself healthy is to see that others are healthy, and the easiest way to make yourself happy is to see that others are happy. After doing that, those who believe in God should pray — not for money, not for health, nor for happiness; pray for knowledge and light; every other prayer is selfish. Then the next thing to do is to think of your own body, and see that it is strong and healthy; it is the best instrument you have. Think of it as being as strong as adamant, and that with the help of this body you will cross the ocean of life. Freedom is never to be reached by the weak; throw away all weakness; tell your body that it is strong; tell your mind that it is strong; and have unbounded faith and hope in yourself."

By continually thinking that you are an eternal soul with a body, and not a body with a soul; and telling your mind and your body that they are strong, you will become very strong and reach great power.

By controlling ourselves — mind and body — we can control anything, and really this is all there is to Raja Yoga — to control and master our natures. Perfection and joy and bliss are attained when once we can control our natures. No power can then be our master; we are master of all powers. The Yogi when he controls himself controls all nature; he becomes almighty and all-knowing.

This Raja Yoga when once understood and lived is a great religion, because in its teachings it gives all souls hope and courage. It is the religion of love — the religion of the brotherhood of man and the Fatherhood of a Great and Loving God. So it will be seen by the readers of this Magazine that India, with its old teachings, thousands of years old, has much to uplift humanity.

—Magazine of Mysteries.

## THE SUBJECTIVE MIND.

Reference to it usually suggests its use in producing geniuses and as aiding to the higher vocations. However, there are many who can never hope to attain to these most exalted states, but who are common every day people, filling ordinary walks of life, and who do not realize the immense practical use of this much misunderstood subjective mind.

Its power to control disease may be directed by every individual. A strong suggestion regarding health, given on retiring at night, directed to the subjective mind, is often effective at the very first trial, and becomes almost certainly so with practice.

As an aid to the memory it is invaluable. If some important duty is to be performed, it is sufficient to say to yourself, "At such a day or hour, (as the case may be) I will remember." Firmly suggest this — think of it a moment — then dismiss it from the objective mind, and nine times out of ten the subjective will obey orders. A forgetful person who was annoyed by mislaying whatever she happened to be working with, needles, scissors, glasses, etc., learned to overcome the fault by relying upon the subjective mind for aid. In discovering that something was lost, she would keep perfectly calm, read for a few minutes or devote her time to something else. Then, with a little practice and patience she was soon able to lay her hand upon whatever she wanted.

A housekeeper, when putting on something to cook, simply says to herself, I will know when this needs my attention, and invariably the proper prompting occurs. Numerous other instances have been cited, but these suffice to show that the subjective mind is meant to be of use to us all. How much value it may become to us depends upon how much we rely upon it and call it to our aid.

Psychic and Occult Views of Reviews.

To me the essence of character means selfpossession. If I can fully possess and fully use all that is in me, I have fulfilled my destiny. I have indeed sometimes risen to the highest of my being, but never been able to make my abode there.

FREDERICK W. BURRY.

## WHAT TO DO.

Mind your own business. Attend strictly to the mind of the spirit in you. Keep your hands, and thoughts and tongue off of other people. Do not try to mould or fashion others; never interfere with them, nor let them interfere with you. Anyway, whatever they do to you let them alone.

Put away selfishness; it is the tap-root of trouble; it is the source of evil. Selfhood is brutal; there is nothing more brutal than selfishness. Mind your own affairs, but do not mind them selfishly. Be free, but be willing all others should be free, too; what we claim for ourselves, let us grant to others. —Selected.

## KILL THE ROOTS.

Our thoughts are the roots of all our acts — good or bad. The Advanced Thought says:

The germs of good and evil, like seeds buried in the ground, are hidden from view until they manifest in acts and produce fruit after their kind. The thoughts of human beings hidden in their minds are germs from which grow and spring forth all the seen good or evil in the world. All the remedial agents of the Old Civilization deal with effects — the blossom and fruits of the upas tree, but the tree itself is allowed to grow vigorously, and cutting off its pernicious blossoms but increases their growth. The roots of this tree are in the mind of man. It is to his secret thought that the axe must be laid. All material things have a mental-spiritual origin, and unless there is self-reform on the mental-spiritual plane there cannot be any reform on the physical plane, for the material shadow will be the counterpart of the spiritual substance.

—Magazines of Mysteries.

## The News at Lily Dale.

In order to ensure correct and prompt notice of arrivals, departures, improvements, or any items of interest, please write it and hand it in to this office. We want to give our readers all the news of the camp and you can assist us to do so in this way.

Indian Summer is here.  
Chestnuts are still falling.  
Mrs. Grenamayer has gone to Cincinnati.

Mrs. S. A. Mather is stopping at A. Bowers'.

Mrs. Bates and daughter have returned to Cleveland.

Mrs. Enches has gone to Columbus for the winter.

Mrs. H. T. Smith is visiting her sister in Tennessee.

N. C. Lutgen is back from his mining trip to Colorado.

F. Corden White has sold his cottage at 3, Cottage Row.

Mr. and Mrs. Harper-Lake are at Santa Monica, Cal.

Mrs. Ada Davis is enjoying a visit from her daughter.

Mrs. Carrie Shaw is visiting her son and family in Jamestown.

Jacob Wright and wife have gone to Cleveland, O. for the winter.

Judge and Mrs. Baillet entertained the Judge's cousin for a few days.

Miss Maggie Delanti is spending a few few days at the Pan-American.

Mrs. Seymour entertained a party of ladies at a select dinner recently.

Mrs. Mary Todd has departed and will visit many friend before returning.

Miss Amelia Peterson visited the Dale on her way home from a trip east.

Mrs. Foote has returned from a visit to her son and family in Jamestown.

Mrs. Fahenstock has bought Mrs. H. S. Lake's cottage near Forest Temple.

The lumber has been hauled to the auditorium to put it into winter quarters.

Campbell Brothers are still occupying their cottage and may remain for some time.

Mrs. Spencer and son Ross returned from visiting Mrs. S.' parents at Ripley, N. Y.

Mrs. Ada Allen and son June have returned to their home in Washington, D. C.

We are having good weather and many of our citizens are out in the grape country yet.

E. C. Williams has closed out his grocery stock and shipped most of the store fixtures away.

The Misses Boardman are occupying the Eastphieve cottage since they sold their home to Mrs. Keck.

The Association has had the north side of Library Hall shingled and patched up the roof of the office.

Miss Alfa Bullock met her mother in Buffalo and spent a week there at the home of Moses and Mattie Hull.

E. C. Richards, superintendent of the grounds, is acting as chaperon for Hank Smith in the absence of Mrs. Smith.

F. Corden White visited here for a day on business. He is permanently located at 75 W 71st Street, New York City.

Cement steps and walk have been placed in front of the Mayer Cottage on Marion Street. N. C. Lutgen did the work.

Word received from Mr. VanDuzee indicates that he is about the same or gaining slightly. He is at the Soldier's Home Hospital at Bath.

Naomi Williams fell and broke her arm in the elbow joint. She is now at Buffalo for treatment. It is feared that she will have a stiff arm.

Mrs. Keck is making a decided improvement in the Campbell cottage on Marion Street. She is now building a kitchen and had a cellar dug under it.

A few citizens have put a street lamp in the middle of Caldwell Park. This makes a light place out of one of the most disagreeable parts of the ground.

A. Bowers who suffered a stroke of paralysis six weeks ago is slowly improving and is regaining the use his limbs. As he has a good appetite his chances are good.

Since the railroad has a permanent office here Riley Johnson has been relieved of his job of carrying the mail between the postoffice and the depot. Everyone has great praise for him for the faithful manner in which he performed this duty for a number of years, but the law says that when a railroad is within eighty rods of the postoffice, the railroad must provide for carrying the mail.

# DEATH

## THE MEANING AND RESULT.

BY JOHN K. WILSON.

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A Remarkable Account of Psychic Experiences Occurring in the Office of a Well Known Member of the Pennsylvania Bar.

IN the privacy of his own office, with the aid of a few friends, a series of the most remarkable phenomena of modern times took place. Friends, long since mourned as dead, returned and were plainly seen by the clairvoyant members of the party, and by the aid of an ordinary telegraph instrument they gave messages, identifying themselves beyond possible doubt, and proving conclusively that death is only the stepping stone to a higher life in which all of the faculties are more strongly alert than in this life.

The telegraph instrument through which it came was an ordinary Morse instrument, and Morse characters were used. It was set upon a common table and at all times in plain view of those present. Two gas jets lighted the room in which the manifestations took place.

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## NINTH ANNUAL CONVENTION.

(Continued From Page 1.)

Telegrams:		
President	\$59.08	
Secretary	8.24	
Defense of contested wells		67.32
Fuel		52.20
Rent for October, 1900		46.45
Advertising (for mass meetings, by President)		40.00
Gas		31.50
Express and freight		13.35
Miscellaneous expenses:		10.36
Office cleaning	\$36.00	
Clerk hire, Secretary's office	35.75	
Clerk hire, President's office	102.60	
Bonding company	33.00	
Banner of Light (papers)	23.00	
Hall rent by President	64.00	
Incidental expenses by President	20.00	
Reporter for tracts	5.00	
Recording deeds	1.85	
Attorney for contract	5.00	
Incidental Secretary's office	7.05	
Total expenses		\$8,008.05

## TREASURER'S STATEMENT.

Annual statement from October 1, 1900, to October 1, 1901.	
Balance on hand October 1, 1900	\$9,501.00
Received from October 1, 1900, to October 1, 1901,	10,390.66
Disbursed from October 1, 1901, to October 1, 1901	\$19,891.66
	\$8,008.05
	\$11,883.61

## RECAPITULATION.

General Fund	\$10,979.82
Medium's Fund	535.14
Historian Fund	18.29
Babe Will Fund	350.35
	\$11,883.61

WEDNESDAY, A. M., OCT. 16.

By a request of a delegate upon the floor, the chairman appointed the Committee on History: Dr. Dean Clark, Boston; Mrs. E. F. Kurth, New York; Mr. Samuel Wheeler, Pennsylvania.

By vote of the delegates, Friday morning was set aside for the dedicatory exercises at headquarters, and a committee of three appointed to arrange the program: Hon. Charles R. Schirm, Maryland; Mrs. Carrie Firth Curran, Ohio; Mrs. M. T. Longley, District of Columbia.

Under the head of missionaries' reports the secretary outlined verbally the work of Mrs. Carrie E. S. Twing, whose illness prevented her attendance.

Mrs. Twing was assigned work in the state of Mississippi and a portion of Tennessee. She held a number of meetings for the month of March. She went into very remote corners and held meetings in many places where Spiritualism was unknown. Mrs. Twing, however, won her way, was gladly received and invited to come again. Mr. Jerry Robinson of Albion, Miss., donated one hundred dollars to the Association for the purpose of helping out this missionary work in the state. Mrs. Twing took in \$41, I think, and the expenses were about \$160. But her work has been very fine. She went into Memphis, Tenn., and found the condition of the cause very low indeed. She held meetings which resulted in reviving interest in the society. They sent in their dues and said they intended to be loyal and try to build up their society. She intended to be here with a report, but her illness prevented. I received a letter last week from Mr. Robinson in which the wish was expressed that Mrs. Twing or some one equally as good, should be sent to the state again, when he would be very glad to contribute more to the missionary work. The report was accepted with a rising vote of thanks.

Mrs. Longley also made a verbal report of the work of Mrs. Julia Steelman Mitchell, who did earnest work in the states of Illinois and Ohio. She chartered two or three local societies which became identified with their state associations. Her report was also accepted with thanks.

The two missionaries at large, Mr. and Mrs. E. W. Sprague, presented a vigorous written report that was received by the convention with great enthusiasm. The chairman considered it of sufficient importance to be acted upon further by a committee which he appointed: E. W. Bond, John W. Ring, Mrs. B. A. Mellin and E. E. Burlingame.

George W. Kates, when called upon, stated, "Mrs. Kates and I are not missionaries of the N. S. A. this year, being in the employ of the Minnesota State Association. But the board of trustees of that state kindly loaned us to the N. S. A. for the period of five weeks at the special call of President Barrett to accompany him in the mass meeting work that he was doing in the west. We joined with him in holding such meetings at Sturgis, Mich., and St. Paul, Minn., both of which I believe were remunerative to the cause of the N. S. A. From St. Paul we went to St. Louis, Mo., where under the leadership of Bro. Thomas Grimshaw, we held a most successful meeting. The people there not only divide the net proceeds of the meeting with the N. S. A., but they also took up a generous collection for it. We then went to Jefferson City in company with President Barrett and Brother Grimshaw, to protest against the medical bill then pending. We arrived too late to be of service, but soon enough to learn that \$25,000 had been spent to secure the passage of the bill. Kansas City, St. Joseph, where we organized a strong working society, Topeka, Kansas, were visited in the order named. Good work was done and the results have been excellent since.

Congressman Schirm said the reports of their missionaries had convinced him that our speakers ought to marry mediums, and moved that, since the report of Mr. Kates was not in written form, it be adopted and the thanks of the convention be extended to these strong workers in the cause, and to the Minnesota

State Association for so kindly loaning them to the N. S. A. It was carried by a rising vote.

President Barrett said a resume of his work as missionary had been kept before the public through the spiritual press, and through the monthly reports rendered to the N. S. A. which were accessible to any who choose to examine them. He therefore would not take the time of the convention to dwell upon the matter except in a brief way.

He had visited twenty-one states, assisted at eighteen mass meetings out of a total of twenty-one meetings held, and had taken in from all sources about \$2100. The expense of his labors, including salary, traveling expenses, etc., was in round numbers \$2500. He had delivered over two hundred addresses, and traveled many thousand miles to do this work. He organized several local societies and assisted in organizing others, also one state association. He found a lively interest in the N. S. A. whenever its purposes were made known.

Mr. Kates desired to add to his statement, feeling it was appropriate to say that Brother Barrett in all of his addresses which Mr. Kates had heard, given before communities and assemblies, were strictly and purely on lines of spiritual thought and reform. "In no case has he ever lowered his standard of spiritual truth and Spiritualism to enter into political discussions of any kind. Indeed, it is but justice to say on the floor of the convention that he has stood as an exponent of Spiritualism solely and entirely advocating its essentials."

Miss Margaret Gaule referred to the good work done in Wheeling, West Virginia, and other points where she was present and added her voice and power to the occasion.

The morning session closed with the reading of communications, the most notable one of which was from Miss Belle Bush of the Belvidere, N. J., seminary. Miss Bush is quite a historical character, as she was in her young days a Union spy. For many years she has been at the head of a spiritual school of a high character, but has not received the support which Spiritualists ought to have given her. The buildings and grounds which were finely adapted to their purpose, have now been sold, and Miss Bush will become a county charge if not taken care of by Spiritualists. The committee on correspondence, E. R. Whiting, M. J. Fitzmaurice, E. R. Williams and C. R. Fiske, recommended when they reported in the following way, that some action be taken in the matter. As the board of trustees could not vote away its general fund for the purpose of maintaining any individual, it was decided to appoint a special committee to solicit funds. Mrs. Zaida B. Kates and Mrs. E. R. Williams were on that committee and succeeded in raising over a hundred dollars for the immediate needs of the good sister. The committee does not consider itself discharged and will be glad to hear from any who wish the honor of helping to secure the comforts of life for Miss Bush. The money will be put at interest, and as much drawn per week as will be absolutely necessary.

WEDNESDAY, 2 P. M.

The afternoon session was held under the direction of the National Spiritualist Lyceum Association. The conductor, J. B. Hatch, Jr., of Boston, Mass., presided over the meeting. In view of the fact that the Lyceum Association was but meagrely represented, Mr. Hatch in his introductory address, turned the conduct of the meeting over to President Harrison D. Barrett, of the National Association.

Mrs. Mattie E. Hull, secretary of the Lyceum Association was introduced and read her annual report, which was enthusiastically received.

Conductor Hatch moved that the lyceum work be turned over to the National Spiritualists' Association. This motion was seconded and a lively discussion followed.

George W. Kates spoke at some length in opposition to a surrender of the charter. Mr. Hatch finally withdrew his motion, and one was substituted by Moses Hull of Buffalo, N. Y., asking that committees be appointed from the Lyceum and National associations to consult on the matter of consolidating the two societies.

President Barrett announced the names of those selected to serve on the committees of the two associations, after which the committee left the main hall to go into executive session. Their names are as follows:

National Spiritualist Association Committee—Moses Hull, E. W. Sprague and Carrie Curran.

National Spiritualist Lyceum Association Committee—Carrie Hatch, Mattie E. Hull, Dr. A. A. Kimball.

While waiting for the committee to return, the various delegates were addressed by numerous Spiritualist workers, some in favor of the proposition for the National Association to take charge of the Lyceum, while others were opposed to such action.

President Barrett announced that he wished delegates who carried invitations from their respective cities asking for the next annual convention of the National Spiritualist Association to leave the hall and go into conference in an adjoining room.

After considerable delay Mrs. Hull, of the National Lyceum's Committee, announced that the committee was ready to report. Mrs. Hull read a resolution offered by Mrs. Hatch, which the joint committee had accepted, asking that the Lyceum be allowed to affiliate itself with the National Association.

Mr. Barrett announced, in answer to a question, that the adoption of the resolutions would simply turn over the actual work of the Lyceum to the National Association. Mr. Kates moved as an amendment to the resolution that the officers of the Lyceum should become officers of the National Spiritualist Association. By a vote of 44 to 4 this amendment was adopted.

The intention had been to devote a part of the afternoon to the Young People's Union, but the matter

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(Continued on Page 5.)



## NINTH ANNUAL CONVENTION.

(Continued From Page 4.)

was overlooked until too late an hour was arranged for the next day. Mr. Simpson from Pittsburg, occupied the remainder of the forenoon explaining a practical method of conducting local societies on a business basis. It was the unanimous vote of the convention that Mr. Simpson be requested to present the same in writing to the incoming board of trustees for their guidance.

TUESDAY, A. M., OCT. 17.

Legislation, adduced before the convention through a committee report on President Barrett's annual statement, occupied the National Association of Spiritualists. Paragraph after paragraph of the committee report was debated vigorously; divisions occurred without number, and the whole body of delegates followed the proceedings closely.

As a whole the report of the committee was in approval of President Barrett's suggestion. The one exception was that the date for holding the annual convention be changed from October to January. Occasionally the committee suggested the reference to a special committee of some recommendation made by the president. In one instance—concerning the adoption of a declaration of principles—the report was briefly: "Your committee has no recommendation to make under that head." But the spirit of the report was heartily in support of Mr. Barrett's statement.

The convention's action and the report of the committee was practically in accord. They were to the following effect: That Theodore J. Mayer be heartily thanked for his gift of national headquarters.

That reports of the convention be printed and distributed.

That tracts and other spiritualistic literature be freely distributed.

That in contested will cases funds be set apart for the expenses of action in court.

That a special committee be at once appointed to defend mediums under charges before the courts or subjected to a license fee.

That mass meetings shall not be entirely abandoned.

That the missionary efforts of the convention be seconded and extended by the employment of ten missionaries.

That speakers be "settled" as regular pastors wherever possible.

That the valuable suggestions and careful thought of the President on the subject of phenomena in the home and the laboratory of the scientist are endorsed, but as to Mr. Barrett's suggestion that phenomena be not exposed to the curious and the insincere the committee advised a reference to a special committee.

That future national conventions give half a day to the work of the Lyceum, and that a capable teacher, preferably Mrs. Mattie E. Hull, be appointed missionary.

That a history of Spiritualism be compiled and a special "history fund" be created.

That an international congress of the Spiritualists be held in St. Louis during the World's Fair in 1903.

That delegates be appointed to other organizations of free thought and liberal inclinations.

That all mediums should be educated to the fullest degree possible.

That co-operation with the spiritualistic camp meetings should be heartily encouraged.

That altruism—the gospel of love against selfishness—receive more thoughtful attention.

That auxiliary state associations be allied to the National Association, especially for co-operation in repealing obnoxious state laws.

That the conventions continue to meet in October.

That action be taken immediately on the "medical persecution of clairvoyants."

That the spiritual press be heartily endorsed.

That the entire message be heartily approved.

Representative Schirm arrested the movement to dispose without action of the recommendations of the President in favor of a declaration of principles. No action was suggested by the committee, and an evident desire prevailed to dismiss the subject without even a word of comment.

Mr. Schirm held that a committee should be appointed to reduce to a clear statement the doctrines taught by Spiritualism. Hitherto, he said, the public had been compelled to depend upon the interpretations of the individual for an answer to the question, "What is Spiritualism?"

There should be a formulated creed issued by authority.

"If we have had phenomena and experiences," he exclaimed, "they must establish certain definite teachings, and until such teachings are positively declared Spiritualism will lack cohesiveness and prestige."

Chairman E. W. Sprague of the committee on the report of Secretary, Mary T. Longley, submitted the following statement.

"That we find the report full and comprehensive, and breathing a spirit of devotion to the cause that speaks well for the fitness of the Secretary for the position which she occupies, her constant efforts to please the public at large and to furnish information; her ready response to all calls upon her, whether in the line of duty to the N. S. A. or in the call of humanity, sorrowing at the grave of its loved ones, are worthy of commendation and emulation."

"May she be continued in the place she has so ably filled is the recommendation of your committee."

Through Mr. Willard J. Hull the committee on resolutions then offered a report. It began with an affirmation of the Spiritualistic faith and an exposition of altruism "as the cardinal idea of Spiritualism." There were declarations also in favor of extended education, in opposition to "sumptuary laws designed to oppress the people in the free exercise of their will in conformity to moral and civil law;" for medical persecution of mediums to be tested by law, if necessary, to the United States Supreme Court; supporting the international congress of Spiritualists; deploring the assassination of President McKinley; condemning anarchy and the anarchistic pulpit utterances proposing lynch law for the assassin.

The report was signed by Rev. Moses Hull, Willard J. Hull, F. W. Smith, Mrs. Stella A. Fiske and Mrs. Susie C. Clark.

The report was recommended to the committee in order that expression of sympathy and regret might be sent to two members who were absent through illness, Mrs. M. E. Cadwallader, and Mrs. Carrie E. S. Twing, also that the transition of Dr. S. B. Borker, Mr. B. O. Lewey and Mrs. Adeline Chapman might be noted with sorrow by the convention.

The Spiritualist and secular press were gratefully thanked for their courteous treatment.

The report of the special committee appointed to consider the report of Mr. and Mrs. E. W. Sprague recommended that his paper be filed as a valuable addition to Spiritualistic history, that they be heartily thanked for their earnest work, and their suggestion referred to the incoming Board of Trustees. The chairman formerly extended the thanks of the convention to Brother and Sister Sprague, who were greeted with hearty applause.

President Barrett read aloud a message from B. B. Hill and M. E. Cadwallader, which explained their absence, and contained greeting from them and their friends across the water:

President H. D. Barrett, and the delegates assembled:

Greeting:—On our return from Europe, we fully expected to attend the convention of the N. S. A., and are greatly disappointed that illness has prevented us. Especially as it prevents us giving personal expression as to the profound sympathy of the English people in our national bereavement. Being present at the memorial services held in London, in Westminster Abbey and St. Paul's in honor of President McKinley, were deeply touched by the solemn services, that told us how the English people were bowed down in sorrow, in common with ourselves at the loss of the great statesman, loved and respected by all civilized nations. This is the official message, to the convention, from over the sea, in connection with our own fraternal greetings and best wishes for the success of the ninth annual convention of the N. S. A.

Cordially yours,

M. E. CADWALLADER,  
B. B. HILL.

THURSDAY, P. M., OCT. 17.

The afternoon meeting did not begin promptly at 2 o'clock because of the small attendance. President Barrett announced that a quorum was needed, as the convention had very important matters to discuss. When the required number of delegates had taken their seats in the hall it was announced that the afternoon session was to be, according to the program outlined for the day's exercises, taken up with hearing reports from "local societies." This announcement created no little excitement, and instantly a number of delegates were clamoring for recognition from the chair either to oppose or in favor of the order of exercises.

After a heated discussion Mr. Kates

finally offered a motion that the regular order of the program be followed, and by a rising vote it was so decided. Some time was then consumed in hearing the verbal reports from delegates from all over the country, who outlined the work accomplished by their representative societies during the past year, and told of the standing of each.

The committee on Auxiliary Societies composed of George W. Kates, of Kansas, chairman; Dr. S. R. Fiske, of Iowa; Mrs. Carrie Firth Curran, of Ohio; Mrs. S. A. Haslett, of Michigan, and E. R. Whiting, of Connecticut, then submitted their report.

Chairman Kates of a special committee on reports from the "locals" made a statement to the convention in which he deplored forcibly the neglect of many delegates to provide the National Association with statements of their assets and membership. In reply a considerable group of the delinquents made their way to the secretary's table and filled out the required blanks. Mr. Schirm made an announcement, which met with the most enthusiastic favor, to the effect that a legacy to the Baltimore Union which had been contested in the courts had been so adjusted by compromise as to give the cause of Spiritualism the sum of over \$25,000, and with that sum the congregation intended to erect a modest hall and create an endowment fund.

An address by Mr. J. B. Townsend, former partner to the late Senator C. S. Brice, of Ohio, was on the program for the close of the afternoon meeting, but consumed nearly all of the session.

The Young People's Spiritualist Union was called upon to present its work to the convention and Mr. Evans said in substance that the young people felt they had been ignored; their interests were identical with those of the Lyceum and they felt they should receive the hearty co-operation of the N. S. A. and the National Lyceum Association. His speech was a vigorous one and should have appealed to the reason and sympathy of all who heard it.

The President of the Union, Miss Jennie DeLong, presented her report, which was brief but to the point.

Irving Symonds, chairman of the committee of Treasurer's report and Auditing, reported the accounts of treasurer and secretary also the president, to be perfect. The well-kept books of the secretary were complimented, and the economical way in which the business of the year had been conducted by the officers commented upon.

The report of the committee on History caused considerably discussion, as its adoption entailed the expenditure of \$1,000 and it was finally rejected. Then a motion was made and carried to appoint a committee of three who should throughout the year collect such data as would be of use in compiling a history of Spiritualism, and the Board of Trustees was authorized to expend not more than \$200 towards the collection of such facts.

FRIDAY A. M., OCT. 18.

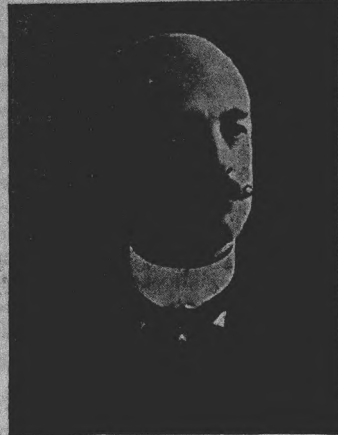
With solemn exercises, accompanied by music, the N. S. A. dedicated the national headquarters. The building is located at No. 600 Pennsylvania Avenue, southeast, and was donated to the association by Theodore J. Mayer, the national treasurer. Approximately 150 persons, comprising the entire body of delegates to the National Convention, attended the exercises.

Mr. Mayer's gift is a large and handsome brick building of three stories and basement, situated at the northeast corner of 6th Street and Pennsylvania Avenue, southeast. It comprises a home for the national secretary, Mrs. Mary Longley, and her assistants; an extensive Spiritualistic library and reading room; administrative offices to be occupied by the secretary and treasurer, and a number of smaller rooms for the use of national officers who may visit Washington. About the walls are hung a number of portraits, some of them admirably executed, of figures notable in the history of Spiritualism. The home is entirely adequate to the present needs of the association, and is very attractively furnished.

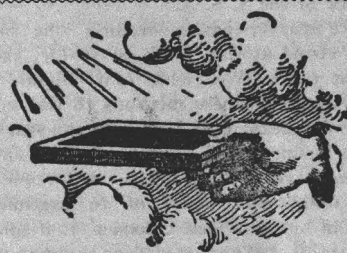
Before the exercises began the main floor of the building was crowded and the stairs leading from it were filled. Harrison D. Barrett, the national president, and Mr. Mayer, the chief figure in the dedication, took station in the reception hall from which open the library, reading room and general offices. The orchestra was stationed in the alcove near the stairway. By the close of the service the throng of worshipers filled the iron steps on the outside of the building.

Mr. Barrett presided, and after an invocation by Mrs. Russeque he delivered the chief address. He noted that for the

(Continued on Page 6.)



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LILY DALE, N. Y., NOV. 1, 1901.

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In the number of this issue of THE SUNFLOWER. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send in a renewal if you wish to receive the paper without missing an issue.

#### THE N. S. A. CONVENTION.

The Ninth Annual Convention of the National Spiritualists' Association is now a thing of the past. Notwithstanding the war clouds that loomed upon the horizon of the convention, they had all dispersed before the actual work began, and when the deliberations of the session commenced, there seems to have been a united effort for harmony.

The result of the convention was as the greater proportion of the Spiritualists of the country expected and wanted. The old board of trustees was re-elected with the exception of one member who did not care for re-election and G. W. Kates was elected to fill his place.

As there has been quite a little criticism, it seems as though a little recapitulation of the N. S. A. would not be out of place.

The Association was suggested at a meeting of Spiritualists in Washington, D. C., in the winter of 1892-3. It was suggested that a proper time would be the World's Fair in Chicago, as many would come there who would not come at other times and occasions.

Accordingly a preliminary arrangement was entered into, and Robert A. Dimmick was appointed secretary and Theodore Mayer, treasurer, and began their work. Calls were issued, many delegates were appointed and funds were sent in to pay the necessary bills. Thus the movement started.

In September, 1893 the meeting was held. There were, I think, 203 delegates, representing 31 different states of the Union, in attendance at that convention, and after long deliberation, and many times that the nicest of management was necessary to maintain the equilibrium of the meeting, after the Constitution that had been brought there was turned down, after a tilt in which harsh words were fast flying around, the parliamentary knowledge of the presiding officer, Harrison D. Barrett, assisted by a few more earnest helpers, successfully launched the N. S. A. upon the tide.

Those who were not in attendance and closely connected with its inception can scarcely realize the condition it was in. It had no money in its treasury, no prestige among Spiritualists (even some of the delegates to the convention went home and, through the press and by word of mouth, did all that was possible to injure the founding) yet, in spite of all, it flourished and its success was made possible by the self-sacrifice of some of those whom even a portion of the Spiritualistic press is decrying.

The first year brought but few donations. The President went out into the field with hardly sufficient money to know how to get from one appointment to another. He traveled, as the representative of the Spiritualists of America, on second class tickets, put up wherever he could, and in lieu of square meals, which his health and labor demanded, he frequently put up with exceedingly light lunches and on some occasions, one particularly, he walked part of the distance to fill an engagement because he

did not have sufficient money to pay his fare and buy necessary food.

The secretary passed through a similar experience, but he was in Washington and Mr. Mayer advanced money to the association to help him through. He would have done the same for the president had he known the sore straits to which he had been put on many occasions. The secretary was allowed a salary of \$75 per month this year, but the president was not allowed anything. When the convention of 1894 assembled, they voted some money to the president.

This was the first year when it needed self-sacrifice to carry out the work and give the association a little standing.

Eight years have since passed and again the association stands after the National Convention. But what a change! Instead of a depleted treasury, we find nearly \$15,000 cash on hand. Instead of no property, we find a home office valued at not less than \$15,000 and a proposition to put the N. S. A. in possession of an additional property valued at not less than \$30,000. Instead of sarcastic remarks and "spook-ite" notices, the secular press is decorous. Such is the result of the eight years work of the N. S. A.

We hear criticisms because one man has stood at the head of it for these eight years. Well, what of it? Should we not apply business methods to the conduct of the N. S. A.? If a person started into business with almost nothing, and in eight years had built up a fortune of \$15,000, what kind of an argument would business men consider it if someone said: "We must change the management of that business now; there should be someone else at the head of it." We would consider the person who made such a proposition as ridiculously absurd in his business notions.

Spiritualism has passed the sensational period of its existence. If it lives as a separate ism, it must do so by virtue of its logical religious aspects, and upon the conduct of its national body will depend to a great extent what that future will be.

It is no insult to the integrity, ability or business judgment of any Spiritualist because he or she is not selected as the president of the N. S. A. It is simply an evidence that the majority of the people who attend the conventions think that the present incumbent is doing and has done all that anyone can do to build up the Association. When someone who is better adapted to fill the position, comes to the front, then the delegates will elect him—but not before. Until it sees something to convince it that the best interests of the Spiritualists are not being served by them, THE SUNFLOWER will uphold the present management and offers its columns to the N. S. A. free of charge.

#### MRS. PIPER'S ALLEGED CONFESSION.

Only a short time has elapsed since the world was startled with the announcement that Mrs. Piper, the marvelous medium of the Psychic Research Society, had made a "confession," and said "confession" would be published in the New York Herald.

The "confession" has come and what does it amount to? Absolutely nothing! Mrs. Piper says she does not know what produced the peculiar phenomena that have been presented through her organism, but that she is not convinced that it was produced through the instrumentality of spirits. That is the sum and substance of her "confession."

Now what more has Mrs. Piper "confessed" than many mediums might confess? The medium is the poorest possible subject that could be found to prove that a spirit communicated through his or her organism during a trance condition. The sitter is a hundred times better judge than the medium, for in the trance condition the medium is wholly or partially unconscious.

If Mrs. Piper made a confession that she did the things that have mystified these learned gentlemen and ladies, that she deliberately defrauded and deceived them, then her confession would have weight. But she simply says what everyone knows: "There is a power but I do not know exactly what it is. I am not satisfied that it is spirits of the dead." Every investigator learns after a few attempts that there is some power that he does not understand, but it is not always possible to convince him that it is spirits of departed human beings. As Mrs. Piper has not told us anything new, her "confession" is not of any particular importance.

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#### NINTH ANNUAL CONVENTION.

(Continued From Page 5.)

first time in its history the National Association was assembled in its own home, a building dedicated to the Spiritualists of the nation. He had dedicated chapels, churches and temples of worship often, he said, but here "through the munificence of one man, touched by the fingers of the angels," he was enabled to dedicate a national building to the cause of truth, to the services of the angels, to the Fatherhood of God and to the brotherhood of God's children.

"Thus we dedicate, we consecrate this home," he exclaimed. "May the flood of its inspiration and love encompass all the world. May in it be centered all that is highest and gentlest in man. Let its influence impress upon the people of this nation the highest of psychic thought henceforth and forever. May the testimony of one man's faith arouse the faith of the people of the nation and awaken them to God's eternal kindness. May all selfishness, envy, malice and suspicion be buried under the impulse of tender sympathy and make this home the Mecca of Spiritualism. May we conserve it as a spirit shrine from which shall emanate a wave of healing for the national, social and individual ills of mankind. Thus we dedicate it."

When Mr. Barrett had concluded the entire assemblage of Spiritualists was deeply moved. One of the mediums who stood upon the stairs cried out that the meeting was "so blessed with spirit forms who sang in such sweet harmony" he could not help disclosing their presence. Missionary E. W. Sprague attempted to speak but was too much affected to talk. Mr. Barrett then caught Mr. Mayer by the hand and introduced him to the other delegates.

The donor of the building was deeply moved also, but spoke with comparative calmness. He said:

"Mr. President and Delegates: One year ago today I had the pleasure in Cleveland, Ohio, to present the National Spiritualists' Association of the United States with the deed of this property, No. 600 Pennsylvania avenue, southeast, for the purpose of enabling it to have its future headquarters here and a home of its own."

"Today I wish to hand to the officers of the association the necessary papers to make it also the owner of the three handsome and well executed paintings of the three Fox sisters—Katie Fox, Marguerite Fox and Mrs. Leah Underhill—the wonderful mediums through whom Modern Spiritualism was established. I feel the home would not be perfect without these paintings. May the spirits of the persons they represent often hover over this home of the National Spiritualists' Association and inspire its officers to ever guard and protect our cause and our mediums."

Mrs. Longley added to the services a brief explanation of the arrangement of the home, its pictures and the books in the library, with which, after a benediction by Mr. Geo. W. Kates, the meeting closed.

Throughout the entire services, said many of the Spiritualists, the assembly was blessed by the presence of innumerable spirits and by the singing of many angels.

Mr. Mayer, the donor of the home, is the senior member of the W. M. Galt Company. He was born in Switzerland in 1846, and came to Washington twenty years later. For seven years he conducted a grocery store. In 1875 he entered the Galt firm, with which he has been continuously allied ever since.

The first matter of importance brought to the attention of the convention was the report of George H. Brooks, of Wheaton, Ill., a missionary, who claimed to have, during the past year, traveled 12,000 miles in the interest of Spiritualism. Mr. Brooks' report was adopted by a rising vote, and ordered to be made a part of the records of the convention. The convention next accepted the offer of Morris Pratt, of Whitewater, Wis., to donate a building to the society, provided it would raise \$10,000, which was to be paid into the national treasury.

Through the withdrawal of Milwaukee and Buffalo from the list of aspirants a vote taken early in the morning session resulted in the choice of Boston as the place of next year's meeting. A considerable number of the delegates came to the convention pledged to Milwaukee. It is said the pledges held by the delegates from that city represented more than a majority of the membership, but as the discussion advanced the need for extending some recognition to New England on the

(Continued on Page 7.)

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We have secured a number of these books and while they last will use them as

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CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

So much space is occupied with the N. S. A. report that a number of communications had to be left out. They will see the light in the November 15th issue.

"Send my paper to 241 Fairfield Ave., Bridgeport, Conn," is what reached us on a postal card. No name, no date, nothing to indicate who it is from.

Chas. T. Wood writes from Boston, Mass.: "I see you have the number in my ad. as 170 while it should be 178 Tremont Street. We are once more settled down to work and have never been so badly driven."

Dr. and Mrs. L. H. Freedman have opened their parlors at 3036 Indiana Ave. as a Spiritualist headquarters where they do healing and give sittings and on Sundays at 2:30 and 7:30 p. m. they hold meetings at Lakeside Hall, corner 31st Street and Indiana Ave.

H. M. Ediminston writes from New York City: "Your premium books received. I am more than pleased with them. I trust that a large number of friends will send for them as they contain a very large amount of truth and are worthy of an extended circulation." You will find particulars on page 6.

It seems to be necessary for us to repeat that we are not selling the Litchfield premium books for 10 and 20 cents respectively. We are giving them with subscriptions for the cost of handling and therefore every order for a book must be accompanied by a yearly subscription to THE SUNFLOWER. Because you gave us a subscription several months ago does not entitle you to a book by sending 10 or 20 cents now. We only have one plan and treat all alike. No change from printed offers will be made in any case.

Corr. writes: "Mattie E. Hull spoke at Jamestown, Sunday evening, October 20. The Jamestown Journal gave a very nice account of the meeting. She spoke of the work of the N. S. A. in an interesting manner as she had just returned from the convention. She made the point that the churches were no longer a prime factor and that the issue today was between Spiritualism and Materialism. She is a charming speaker and her closing words in the form of an inspirational poem from a subject given from the audience was exceptionally fine. The society has purchased new singing books and the singing was good."

Mary Jones, of Conneaut, O. writes: "I deem it a pleasure to be able to inform our spiritual friends of the wonderful work that has been done here during October by our Brother D. A. Herrick and Dr. Nellie Mosier. They have stirred this little city from a 'Rip Van Winkle sleep' to a set of thinking people. Never was there such enthusiasm shown as at the present time, not even standing room in the hall, and many turned away. Even our Catholic friends admit Brother Herrick a marvel and a wonderful orator. Also Sister Mosier brought sweet messages to hungry souls, and gave wonderful tests. We organized a society last Sunday and started out with a goodly number; have sent to the N. S. Association for instructions in regard to charter. We hope to send a large delegation to fair Lily Dale next season. We hope to have Bro. Herrick back with us in December and bid the good work go on. He has an engagement at Grand Rapids, through November; and may the blessing of our new society go with him."

Mrs. Carrie Firth Curran, Missionary, for the O. S. A., wishes to hear from every Spiritualist throughout the state, "So I may arrange a circuit to reach as many as possible and save traveling expenses. We also expect to have two other 'Missionaries' in our field and would wish to have a circuit so formed that the 'Local Societies' will be provided with a speaker the most of the time. Our object is to organize new societies and stimulate the old. Will the secretaries of chartered societies please send me their address as you have elected new officers since last report. Address 123 Indiana Ave., Toledo, Ohio."

## NINTH ANNUAL CONVENTION.

(Continued From Page 6.)

ground of its large membership and generous contribution grew more and more manifest. Both the other cities were prevailed upon to accept that view and withdraw.

The vote for Boston was thus taken without even a division.

Proposed amendments to the constitution occupied the convention for several hours. At the outstart the delegates overwhelmingly rejected an amendment changing the order of election of trustees to select three members each for a term of one, two and three years, thereafter for a term of three years each, thus continuing six old members in their positions and electing two new ones at each convention.

Several other amendments were grouped for consideration under a general debate on the value of state unions of local societies. The debate on these propositions was at times animated. The attitude of the National Association toward the union of local bodies was conceived to be a matter of the most immediate importance.

On behalf of the opponents of the state societies, Secretary Longley read a table of the contributions made by the state organizations—some of the totals of five and ten years being less than \$50. Dr. Geo. B. Warne, of Chicago replied. As president of the Illinois association he protested against the withdrawal of support from the state associations, which, he said, have to bear practically all the burdens of warfare against the "fake" mediums and illegitimate associations. Several state workers detailed the work done by their state unions, relating stories of their missionaries who did without shoes several months in the year, and walked from one meeting to another with the thermometer 20 degrees below zero. Others called the proposed amendments a sort of "taxation without representation."

The amendments adverse to the state associations were rejected, and the convention voted to admit hereafter a delegate for each fifty members of the subordinate unions.

With the consideration of several amendments to the By-laws the morning session closed. The delegates did not visit the White House, but sent a committee to visit the President Saturday.

The discussions during the morning sessions were keen and earnest.

## FRIDAY P. M.

A special order, adopted early in the morning session, established the question of finances as the first subject of the afternoon. Accordingly the delegates at once set about providing means for next year's work. The President called Mr. Thompson, one of the business men of the organization, to the chair. Contributions were to be received, said Mr. Thompson, but no one was to give unwillingly, and assuredly no one was to give beyond his income. The result within an hour was a total of \$2,418.60 paid in and a considerable sum pledged for payment within a few months.

The circumstances attending the contribution were unusual. Mr. Thompson from the chair, expostulated continually against further gifts from the more generous delegates. His voice was so incessant the donors could barely make themselves heard. Clubs to obtain \$50 or \$100 sprang into existence in a half dozen places in the hall. After a time some delegate gave \$10 dollars for his late wife. Every man in the hall similarly situated seemed to follow suit. Some one subscribed for his living wife and children, and another wave of enthusiasm passed over the convention. Finally an elderly man gave \$10 for his "spirit mother-in-law," two others followed suit, and as one man had two such relatives, the mother-in-law subscriptions reached a total of \$40.

With \$11,000 surplus in the treasury and a regular income of many thousands dollars the financial prospects of the association are thought to be very promising.

The election of officers only added one new member to the Board. Geo. W. Kates, of Kansas. It was understood that D. P. Dewey of Michigan, whom he succeeded, did not wish to serve again. Mr. Dewey was not present at the convention.

The Board new stands: Harrison D. Barrett, president, Needham, Mass.; Hon. Thos. M. Locke, vice-president, Philadelphia, Pa.; Mary T. Longley, secretary, Washington, D. C.; Theodore J. Mayer, treasurer, Washington, D. C.; Illyd C. I. Evans, Washington, D. C.; Hon. Alonzo Thompson, Fullerton, Neb.; Clarence D. Pruden, St. Paul, Minn.; Cassius L. Stevens, Pittsburg, Pa.; Geo. W. Kates, Kansas.

Having no representative at the N. S. A. convention we are indebted to the Banner of Light for the above report.

## A Story of Witchcraft.

(Continued From Page 1.)

others who would have wished for their escape, yet dared not, thinking of the Deacon's maid in so pitiful a condition. So that our hearts were heavy within us, and on either outcome we could not rest with composure.

It was past noon when one of the lads who had been sent to keep watch up the road came hurrying back, a-crying out, "They're coming! They're coming! I see them down the lane! One witch is riding on the Deacon's horse, and Abijah Whittlesey has the other one."

Then they came in sight, and we saw that the Deacon had tied them to the saddles; and Martha Eastman had her hair unbound over her shoulders, and there was a cut upon her sweetheart's forehead, and the blood running down his cheek. Yet their faces were quiet and peaceful, as tho' they looked on Heaven. I know not how it was with the others, but at the sight of them and the thought of their bodies a-hanging on Gallows Hill a sort of a sickness went over me and I turned my head away; nor did I look again 'til they had stopped close to me, the Deacon's voice a-crying out:

"The Lord is stronger than the devil, their plans were well made, but their beast stumbled on a stone at the moment of escape, and gave them into our hands. Pray God my child be saved! Have ye the ropes ready?"

"Aye here they are," said George Crowin, who was sheriff.

"Then there is no need for delay. They have proven themselves guilty by breaking through the prison. 'Tis the law—and their guilt merits death."

"Nay, there is no cause for delay," said the Sheriff. Yet even as he pronounced the words he turned toward the prisoners again, and almost made as if he would speak for them; but then glanced toward the house where Hannah Slocum lay, and his face hardened. He beckoned the magistrates to come forth. And they lifted the prisoners from the saddles, and bound their hands behind their backs, and gagged their mouths, and walked up the hill one on each side so that there was no chance for escape. The rain beat upon their faces as they went, and the maid's clothes were drenched from the long journey, and the water dripping from her yellow hair.

At the top of the hill they stopped, while the Sheriff and the Deacon fixed the ropes about the tree, and they stood them under it side by side.

"Have you anything to say?" asked the Magistrate Hathorne, and took the gags from their mouths;

Then Johnson turned about on us with a smile, as we have seen him smile before in passing a good-morning, or at church; he being always a lad well-liked among us.

"I ask no pity for she or myself, good friends; for we have merited this punishment by your laws, though innocent of these other sins laid to our charge; and the time will come when ye will repent of your delusions, and know how grievously this craze has blinded you. But this thing I ask: that as it is near our wedding day, and we go to the land where there is neither marrying nor giving in marriage, ye unite us in wedlock now. And this I ask as my last request, which is the custom for ye to grant."

Thereupon the magistrate stepped forward, and put the questions to them, and they responded and he made them man and wife. And in this it was like no other ceremony that I had ever witnessed, for they could not join hands, having them bound; and the rain was beating down upon them, and the ropes swinging before their eyes. And at the close, they bowing their heads and waiting for the blessing, which came not—

"Why do ye not finish it?" asked Johnson.

But the magistrate answered, a-turning away, "Nay I have granted your request, and pronounced ye man and wife; but the blessing I cannot pronounce, the curse of God being with ye for your misdeeds. . . . Are ye ready?"

The men tied the ropes about their necks and the sheriff turned and cried out to me and Abijah Whittlesey, who were nearest, "Now as I give the word—"

A shrill awful cry broke in upon him, that was like no sound I had ever heard before. And we that turned to look saw a woman running toward us, clad all in white, with a shawl folded about her head, and her black hair hanging down over her shoulders; and a shrieking as she came, "Wait, good people! For the love of Heaven, wait!"

"My God, 'tis Hannah!" cried the Deacon. "Haste with the hanging. They are taking her wits away!"

But as she reached the top of the hill, she threw herself on the ground before the sheriff, a-sobbing. "They are innocent! I accused her falsely, and put the notion into Mercy Lewis' mind and Johnson feigned witchcraft but for her sake! She stole my sweetheart away, and I judged it fitting that she should suffer death—but the Lord has visited my transgressions heavy upon me, and there is neither rest by day nor peace by night. Let them free lest the blood of innocent people be upon you!"

The Deacon ran toward her crying, "Believe her not! She is bewitched!"

"Nay, nay, it is the truth I speak, and they may hang me for it—I care not! Good people, remember the night when she was first accused—who was it cast suspicion then upon her? I tell ye I did it that she might suffer as I had suffered because of her. Oh, believe me, I tell the truth!"

Almost they believed her, and a deep murmur went through the crowd, like the muttering of the sea before a storm. But the Deacon faced them and cried out wildly, "Nay, nay, she belies herself but to save her lover. I pray ye heed her not. My child—"

She rose from her knees and stood in front of them, and there was that upon her face that awed all to silence.

"Have ye a Bible here?" she asked.

"Aye," they answered, and held it forth.

She laid her hand upon it. The rain had ceased its patter for a moment, and every sound was hushed save that of her voice. "Then do I swear by God's holy word," she said, "That it is no witchcraft or motive that makes me tell this tale, but it is the solemn truth. I accused Martha falsely and with malice, knowing her innocence; and have continued in my guilt, knowing that Sam Johnson was innocent also, and suffering imprisonment for her sake. And this confession I do now to make amends for my great sin (feeling that I am near my death) and that God may grant me forgiveness for my transgressions."

The Deacon looked upon her, and believed and bowed his head upon his hands. And from the people a great shout of rage went up, and they sprang to loose the prisoners' bonds, a-crying out, "A curse upon her who would have us shed innocent blood!" "Kill her!" "Stone her!" "Hang her in their place!"

And some started up the hill, where she stood erect before them—a most strange figure, with her black hair blowing about her face, and a look in her eyes that I have never to this day forgot—but the magistrate waved them back. "Nay, have we not come near enough crime today?" he said. "Let us leave her to the punishment of God!"

He made his way to they who had been accused of witchcraft, and joined their hands together, and said the blessing over them. And as he said the words there came a rift in the clouds, and a ray of light shone upon the prisoners' faces; and the people and officials and all who had witnessed the scene, bowed their heads and whispered, "Amen."

So ended the tale which has in it much sin and suffering; but wherein the grace of God conquered at last. And all these incidents I have set down truthfully, judging none should be forgotten.

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## FROM THE N. S. A. OFFICE.

DEAR MR. EDITOR:—

It gives me pleasure to inform you that at the recent N. S. A. Convention held in this city, a unanimous vote of thanks was tendered to you for your courtesy and kindness extended to this Association during the past year; your aid in keeping our work and plans before your readers has been of great service and is appreciated.

I desire also to inform your readers that henceforth there will be no such class distinction in this Association as that of "contributing membership." Hitherto, those sending a dollar or more a year have been known as "contributing members," though they have had no voice or privilege in convention, nor have they been especially endorsed by the N. S. A. The distinction has, however, created confusion in many minds, they really believing themselves to be individual members of this association, while others have claimed themselves to be such, and to have personal endorsement from the N. S. A. for the purpose of furthering their own private ends. Therefore, it is thought best to have no such membership as "contributing," although the N. S. A. will be thankful to all friends for any donations of funds they can send to this office at any time to aid in our missionary and philanthropic work. All such contributions will be gladly received and acknowledged.

President H. D. Barrett will serve as special missionary during the year, and will devote his efforts to building up societies and to the general spread of the truths of Spiritualism. The N. S. A. has also engaged Mr. and Mrs. E. W. Sprague and Mr. and Mrs. George W. Kates for a year of special missionary work, and have commissioned Mr. Geo. H. Brooks and Mrs. Carrie E. S. Twing, to work a portion of the year in the South. At present no other individuals hold accredited missionary or state agent commissions from the N. S. A. all such papers issued previous to the beginning of this fiscal year, October 19, 1901, are cancelled, their time having expired with the close of the late convention.

A new year of work is before us, and we are assured that the outlook is one of promise and good-cheer.

With kindly greeting to all,

Cordially,

MARY T. LONGLEY,

Sec. N. S. A.

## Silver Wedding.

The members of the Church of the Soul and Band of Harmony have had many joyous and enjoyable gatherings, but none more interesting, pleasant and memorable than Saturday afternoon and evening, October 12th.

On this occasion there met at the home of Mr. Wm. Richmond and wife, Mrs. Cora L. V. Richmond, in Roger's Park, Ill., a large concourse of devoted friends from far and near to celebrate with them their Silver Wedding. In spite of the dismal, inclement weather the spacious residence was thronged with guests gathered to extend congratulations and cordial good will. A bountiful collation was spread upon which all might regale themselves at their convenience, and nothing was lacking that might contribute to the joy of the occasion.

Mrs. Richmond, whose name is a household word wherever Spiritualism is known, is pastor of the Church of the Soul of Chicago, has been continually the pastor of this organization and its predecessors (the First Spiritual Church and the First Spiritual Society of Chicago) for more than twenty-five years, and the rounding out of a quarter of a century of happy married life spent in the work of this society was indeed a notable event.

The assistant pastor, Mrs. S. J. Ashton, in her charming way extended greeting to the happy couple on behalf of the host of friends, and Mr. Ervin A. Rice, President of the Church of the Soul and Band of Harmony two beautiful baskets of flowers containing 130 silver dollars contributed by the members in token of their esteem.

Remarks suitable to the occasion were made by Dr. Lewis Bushnell, the first president of the society, and others, and responses were made by Mr. and Mrs. Richmond that thrilled all present with pleasure.

A large number of valuable and beautiful presents were received and letters from many absent friends were read regretting their inability to be present. Among these the writer recalls the names of Dr. A. W. Thomas, Dr. Conger, Harrison D. Barrett, T. J. Mayer, Col. Van Horn, Prof. Lockwood, Col. Densmore, Hudson Tuttle and Moses Hull.

It was a delightful event and if sincere, earnest good wishes can give long life, Mr. and Mrs. Richmond will surely live another quarter of a century and the joy of this occasion will be duplicated at their golden wedding.

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A. E. GRISWOLD, Crestline, Kan.

Dear Sir:—I wrote you for a diagnosis of my case, and received a prompt reply, which my home physician said was correct. Truly your friend,  
MRS. NELL PAGE, Ferry, Mich.

My Dear Sir:—If you had turned the X-rays upon each organ of my body, the condition revealed to you by its action would not have been more accurate than that contained in your Psychic Diagnosis of my case. Very respectfully,  
MISS ROSE HOWARD, Campbell, Tex.

Dear Sir:—I wrote you for a Diagnosis more out of curiosity than from any other motive. I must say I was happily disappointed as you have given me correct diagnosis. Sincerely yours,  
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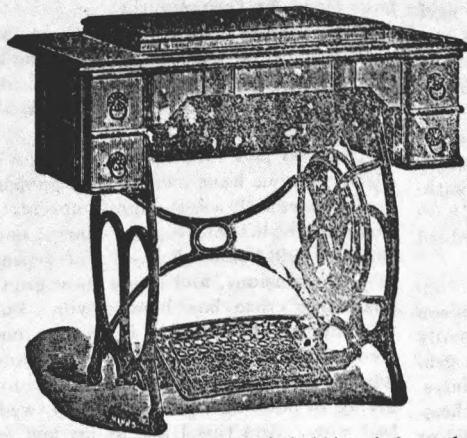
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